

THE 11
Compassionate
SAMARITANE:

Vnbinding the Conscience, and powring oyle into the wounds which have beene made, upon the Separation, recommending their future welfare to the serious thoughts and carefull endeavours of all who love the peace and unity of Commonwealths men, or desire the unanimous prosecution of the Common Enemy, or who follow our Saviours rule, to doe unto others what they would have others doe unto them.

Printed in the yeare 1644.

THE
HISTORY
OF THE
CITY OF
LONDON

By
John Stow
The second which was
made up on the 29th
commencing their
fare to the fairs the
and cartell on
who for the peace and unity
of Common wealth men, or
defire the unanimous
tion of the Common
or who follow the
rule, to do unto others what
they would have others do
unto them.

Printed in the Year 1644.

*Si populus vult decipi de-
cipiatur.*

To him that reads.

I*F after this, when all the guiles,
That have misled you, & the wiles
Are manifested cleare as day,
So that you must say these are they
You yet will be fool'd, you may.*

*Errors have some excuse when they'r
not knowne,
But being knowne once, wilfulnesse
has none.*

A 2

T O

Of popular wealth & of the
common

Tolman

If after this, when all the
I have written you, & the
The manifested clear in day,
So that you may say these are things
You yet will be fool, & your way.

Errors have some certain
not known,
But being known once, will
has none.

A 2

TO THE
COMMONS
OF
ENGLAND.

TO You whom the People have
chosen for the managing of
their affaires, I present this
necessary Treatise without
boldnesse and without feare: for I am
well assured that as it is mine and e-
very mans duty to furnish You with
what we conceive will advance the
Common good, or bring ease or com-
fort to any sort of men that deserve
well of their Countrey (as You can-
not but know the Separation doe) so
likewise it is Your duty to heare and

put in execution whatsoever to Your
owne judgements shall appeare condu-
cing to those good ends and purposes.
I recommend here to Your view the
oppressed condition, and the despised
Separation: they have beene much
wounded (I beleeve every body can
say by whom) and the people have pas-
sed by without compassion or regard,
though they themselves must necessa-
rily partake in their sufferings: There
are none left to play the good Samari-
tanes part but Your Selves, who have
both power, and I make no question
but will too, when You have once well
considered the matter, which this
Treatise will put You in minde to doe.
It is not to bee supposed that You who
have so long spent Your time in reco-
vering the Common Liberties of
England, should in conclusion turne
the common into particular; let the
insinuations and suggestions of some

in the Synod, bee what they will, I
make no question but You see both
through and beyond them: and
will never be swayed from a good con-
science to maintaine particular mens
Interests.

In the beginning of Your Session,
when our Divines (as they would have
us call them) wrote freely against the
Bishops, and the Bishops made com-
plaint to You for redresse; some of
You made answer that there was no re-
medy, forasmuch as the Presse was to
be open and free for all in time of Par-
liament: I shall make bold as a Com-
mon of England to lay claime to that
priviledge, being assured that I write
nothing scandalous or dangerous to
the State (which is justly and upon
good grounds prohibited by Your Or-
dinance to that effect) only I humbly
desire You to consider whether more
was not gained by that Ordinance then

Tom intended; and that though it was
purposed by Tom to restrain the ven-
ting and dispersing of the Kings writ-
tings and his Agents, yet it hath by rea-
son of the qualifications of the Licen-
sers wrought a wrong way, and stoppt
the mouths of good men, who must ei-
ther not write at all, or no more then
is suitable to the judgements and inte-
rests of the Licensers. The Separation
(I guesse) would haveooke it
for better dealing if the Divines had
in expresse termes obtained of Tom an
Ordinance for the suppression of all
Anabaptisticall, Brownisticall or In-
dependent writings, then to have their
mouthes stoppt so subtilty and insensib-
ly, and their liberty taken from them
unawares. There can bee no greater
argument, that the Divines in-
tend not well, then because they take
uncouth and mysterious wayes to
effect their ends; such as much bet-
ter

ter become Politicians then Mini-
sters.

It is high time, O Commons of
England, to put an end to the suffer-
ings of the Separation, who have for
many yeares beene the object of all
kinde of tyranny, Papisticall, Prela-
ticall and Regall: The first founda-
tion of honour and respect was certain-
ly from publike service and protection
of the distressed: make it Your worke,
and assure Your Selves You will finde
not onely the universall love of all good
men accompanying You, but a quiet and
cheerfull conscience, which is above all
honour and riches. Others may wea-
ry themselves in plots and contrivances
to advance selfe-ends and interests,
to the peoples damage and molestati-
ons; Idleness and distraction will bee
their companions for it; But wake
it Your businesse, Ye chosen men of
England according to the trust reposed

sed in You to protect the innocent, to
judge their cause impartially, to cir-
cumvent men in their wicked endea-
vours; and so You will become the
beloved of God; the beloved of good
men.

Exempl.

PAGE 10. line 12. read them. p.
32 l. 23. r. and. p. 36 l. 21. tiches.
p. 45 l. 10. division.

Liberty

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Liberty of Conscience asserted, and the Sepa- ratist vindicated.

HAVING heretofore met
with an Apologeticall
narration of *Thomas Good-
win, Philip Nye, Sydrach
Simpson, Jeremy Burroughs, William
Bridge*; I did with gladnesse of
heart undertake the reading there-
of, expecting therein to finde such
generall reasons for justification of
themselves to the world, as would
have justified all the separation,
and so have removed by one dis-
course those prejudices and misap-
prehensions, which even good men
have of that harmlesse and well-
meaning sort of people: But find-
ing contrary to that expectation

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that

that their Apologie therein for themselves and their toleration, was grounded rather upon a Remonstrance of the nearnesse betweene them and the Presbyterian being one in doctrine with them, and very little differing from them in discipline, how they had beene tolerated by other Presbyter Churches, and indulg'd with greater priviledges then the Separatist, how they differed from the Separatist, and had cautiously avoyded those rockes and shelves against which the Separatists had split themselves, confirming by these words, the peoples disesteem of the Separatist, having suggested by that phrase of theirs that there are some dangerous wayes or opinions amongst the Separatists, which they warily shun'd, though no mention be made what they are

are , which is the worst sort of calumny.

Finding to my hearts grieve the Separatist thus left in the lurch, and likely to be exposed to greater dangers then ever by the endeavours of these men , my heart abounded with grieve, knowing the innocencie of their intentions, and honesty of their lives, that they are necessarily enforced to be of the minde they are upon long examination of their owne tenets, that they desire nothing more then that they should be publikly and impartially reasoned, knowing likewise their affection to the Commonwealth, their forwardnesse of assistance in purse and person, knowing their meetings to be so innocent , so far from confederacie or counterplots (though they are very sensible of the sad and perplexed

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condition that they are in) that they have not yet so much as spoke ought in their owne defence, but trusting to the goodnesse of God, the equity of the Parliament, the simplicity and integrity of their owne waies, doe quietly enjoy themselves and their worship, let what will bee brewing against them, being resolved like *Hester* to do their duties, & if in doing thereof they perish, they perish: Me thinks every man is bound in conscience to speake and doe what he can in the behalfe of such a harmlesse people as these; what though you are no Separatist (as I my selfe am none) the love of God appears most in doing good for others, that love which aimes only at it selfe, those endeavours which would procure liberty only to themselves can at the best be called but selfe love,

love, and selfe respects: 'Tis common freedome every man ought to aime at, which is every mans peculiar right so farre as 'tis not prejudiciall to the Common: Now because little can be done in their behalfe, unlesse Liberty of Conscience be allowed for every man, or sort of men to worship God in that way, and performe Christs Ordinances in that manner as shall appear to them most agreeable to Gods Word, and no man be punished or discountenanced by authority for his opinion, unlesse it be dangerous to the State: I have endeavoured in this Discourse to make appeare by the best reason I have, that every man ought to have Liberty of Conscience of what opinion soever with the caution above named: In doing whereof, I have upon occasion removed all

prejudices that the people have concerning the Separatist, and vindicated them from those false aspersions that are usually cast upon them to make them odious; wherein my end, I make account will evidently appeare to be the peace and union of all, and to beget this judgement in the people and Parliament that 'tis the principall interest of the Commonwealth, That authority should have respect, and afford protection to all peaceable good men alike, notwithstanding their difference of opinion, That all men may be encouraged to bee alike serviceable thereunto; Liberty of Conscience is to be allowed to every man for these following Reasons:

1. *Reason.* Because of what judgement soever a man is, he cannot

not chuse but be of that judgement, that is so evident in it selfe that I suppose it will be granted by all, whatsoever a mans reason doth conclude to be true or false; to be agreeable or disagreeable to Gods Word, that same to that man is his opinion or judgement, and so man is by his owne reason necessitated to be of that minde he is: now where there is a necessity there ought to be no punishment, for punishment is the recompence of voluntary actions, therefore no man ought to bee punished for his judgement.

Ob. But it will be objected that the Separatists are a rash heady people, and not so much concluded by their reason as their fancie, that they have their enthusiasms and revelations which no Body knowes what to make of, and that

if they were a people that examined things rationally, the argument would hold good for them.

Ans. That I suppose this to be the argument not of the present, but of the loose witted times before the Parliament, where some politieke Bishops, or Dr. Ignorant University man, or knave Poet would endeavour by such a suggestion to the people to misguide their credulous hearts into a hatred of those good men who they knew to be the constant enemies to their delusions: But let all men now have other thoughts, and assure themselves that the Brownist and Anabaptist are rationally examiners of those things they hold for truth, milde discourses, and able to give an account of what they beleeve; they who are unsatisfied in that
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particular may, if they please to visit their private congregations which are open to all commers, have further satisfaction; perhaps here or there amongst them may be a man that out of his zeale and earnestnesse for that which hee esteemes, truth, may outrunne his understanding, and shew many weakneses in his discourse, I would the like frailty and inabilities were not to be found in many of us; but if the slips and wandrings of a few, and those the weakest be an argument sufficient to discountenance the separation, and worke them out of the worlds favour, I pray God the same argument may never be made use of against us; amongst whom, many, and they not esteemed the weakest neither, would give great advantages that way: It h^e meane time I wish with all my heart we

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could all put on the spirit of meekness, and rather endeavour to rectifie by argument and perswasion one anothers infirmitie, then upbraid the owners of them with a visible rejoycing that such things are slipt from them to their disadvantage.

One custome they have amongst them which doth make even the generality of their able arguers in defence of their way, and that is either a use of objecting against what hath been said, or proposing any doubt whereof any one desires to be resolved, which is done in a very orderly manner, by which meanes the weakest becomes in a short time much improved, and every one able to give an account of their tenets (not relying upon their Pastors as most men in our congregations doe) which may
serve

serve to remove the objection, and put us to consider whether the like custome be not wanting amongst us.

2. *Reas.* The uncertainty of knowledge in this life, no man, nor no sort of men can presume of an unerring spirit: 'Tis knowne that the Fathers, Generall Councells, Nationall Assemblies, Synods, and Parliaments in their times have been most grossely mistaken: and though the present times be wiser then the former, being much freed from superstition, and taking a larger liberty to themselves of examining all things, yet since there remains a possibility of error, notwithstanding never so great presumptions of the contrary, one sort of men are not to compell another, since this hazard is run thereby, that he who is in an error, may
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be the conſtrainer of him who is in the truth.

Ob. But unity and uniformity in Religion is to be aimed at, and confuſion above all things to be avoyded by toleration, new opinions will every day breake forth, and to the ſcandall of the Nation, we ſhall become a very monſter in matters of Religion, one part being Presbyter, another Anabaptiſt, Browniſt another, and a fourth an Independent, and ſo divers according to the diverſity of opinions that are already, or may be broached hereafter.

Anſw. I answer, that in truth this objection appeares ſpecious at the firſt głoſſe, and therefore is very moving upon the people, which the Biſhops well knew, whoſe it was,

was, and taken up as the fairest pretence for the suppression of those who it is to be feared will prove the suppressors. For answer whereunto I averre, that a compulsion is of all wayes the most unlikely to beget unity of minde, and uniformity in practice, which experience will make evident. For,

The Fines, Imprisonments, Pillories, Banishments, &c. used by the Bishops as meanes to unite, rather confirme men in their judgments, and begot the abomination and *odium* which these times have cast upon that Hierarchy, being in the worst kinde tyrannicall, as endeavouring by the punishment of the person, the bowing and subjecting of the Conscience. And if it bee instanced, that some there were that turned with the winde, and

and were terrified by feare of punishment into a compliance. I answer, That such men are so far from being examples to be followed, that they may more justly bee condemned for Weather-cockes (fit to bee set up for men to know which way blowes the winde) of favour, delicacy, ease and preferment.

Secondly, The conscience being subject onely to reason, either that which is indeed so, or which seemes to him which heares it to be so, it can onely bee convinced or perswaded thereby, force makes it runne backe, and struggle; it is the nature of every man to bee of any judgement rather than of his that forces. 'Tis to bee presumed that 'tis upon some grounds of reason that a man is of that judgment where-

whercof he is. Wouldest thou have
 him bee of thine? shew him thy
 grounds, and let them both work,
 and see which will get the victory
 in his understanding. Thus possi-
 bly he may change his minde, and
 bee of one judgement with thee :
 but if you will use Club Law, in
 stead of convincing and uniting,
 you arme men with prejudice a-
 gainst you, to conclude that you
 have no assurance of truth in you,
 for then you would make use of
 that, and presume of the efficacy
 thereof, and not fight with wea-
 pons which you know are not the
 weapons of truth. But I feare there
 is something more in it: I cannot
 thinke that the Bishops in their
 times used so many stratagems of
 vexation and cruelty against good
 people, to gaine them to bee of
 their minde, they could not be ig-
 norant

norant that they set the Nonconformists of all sorts thereby at an irreconcilable hatred against them. No, their end rather was this, They had consulted who were opposite to their designs, and finding the Puritane and Sectary so to be, their interest was by all possible meanes to suppress them, that so they might without opposition trample upon the people. And therefore in these times men should consider what they do. For if they who have the publique countenance doe beare themselves after the same manner towards the Anabaptists and Brownists, or whatsoever other sect there is, or may be, that cannot comply with them in judgement or practice (as by their beginnings we fear they wil) what can wee judge of them but that their ends and intentions are the

the same with the Bishops? For by their fruits (saith our Saviour) ye shall know them: we may bee deceived by words, their turnings and contextures are so infinite, that they may bee framed so, as to make the worst seeme good. The actions of men are the best rules for others to judge them by. Now upō view of the actions of the Divines that are now in favour, men doe speake very strangely, some say the tyrannie over conscience that was exercised by the Bishops, is like to bee continued by the Presbyter: that the oppressors are only changed, but the oppression not like to bee removed. Others say, that the Anabaptist and Brownist are like to finde harder masters, for that the Bishops made the punishment of them a matter of sport and profit to themselves, and reserved

served their punishments to bee diversions of the peoples mindes from taking too much notice of their intrenchments upon the laws and common libertie, suffering their societies notwithstanding to remaine, though so low and dejected that they were past feare of them. But the Presbyter as tis conceived will bee more violent, as slaves usually are when they become masters: and thus talke not only the Anabaptist and Brownist and Antinomian (being chiefly in danger) but others the most moderate and ingenious men, that are not swayed by the Divines interest. They say too, that as it is not just, so neither is it politike, that in the beginnings and first rise, when the Divines are but laying the foundation of their greatnesse, wealth, and sway over the peoples consci-

consciencs, and twisting their interest insensibly with the Parliaments, that in the infancy of their tyrannie they should carry themselves so high and presumptuous as they doe over other men, shewes that their wisdom here comes somewhat short of the Serpents, or else that they are so impatient at the not compliance of other men, that they breake out even against their owne interest. Nay some say further, that they did well indeed in being so zealous against the Bishops, those Drones and Caterpillers of the Commonwealth, in making deservedly odious to the people their oppressive Courts, Fines, Censures, and Imprisonments. But they beginne to feare that some bad ends of their owne were aimed herein, and not so much the liberty of the people,

as

as that they might get up into the Chaire and become to them in stead of a Lord Bishop, a ruling Presbyter, which they feare will bring in more rigidnesse and austerity, no lesse ambition and domination than the former. And the reason they have to feare, is, because our Divines have not dealt clearly with us in many particulars, but continue certaine interests of the Bishops, which they finde advantageous to advance their honour and esteeme with the people, and have entered already into many of their steps, which in them at first they did seeme so much to abominate. That the interest onely of the Bishop in particular, and of that sort of Prelates is exploded, but the generall interests of the Clergy, whereby another Prelacy may bee erected, and the mystery

stery of the Divines maintained in credit amongst the people, is still with all art and industry preserved. I will take the paines both to tell you what those generall interests are, and what in reason may bee said against them.

I. Their first interest is to preserve amongst the people the distinction concerning government of Ecclesiastical and Civill, though upon consideration it will be found that two governments in one Commonwealth hath ever beene, and will ever prove inconsistent with the peoples safety: The end of government being to promote vertue, restraints vice, and to maintaine to each particular his owne, one sort of government which we call the Civill,) either is sufficient, or by the wisdoms of the Parliament

ment may bee made sufficient for these ends. At the beginning of this Parliament it was confessed that it was both too burdensome for the Divines, and too hazardous for the State, that they should bee trusted with any thing of government, their preaching and instructing the people being, if well discharged, sufficient to take up the whole man. But the times change, and the men with them; the designe is feasible, and it must now againe bee thought necessary that the Divines should have a stroake in the government, and therefore that distinction is againe maintained, which being taken up at first by proud Churchmen for ambitious ends, is still continued for ends though not in every thing the same, yet differing (I feare me rather in the degrees than nature of them,

them, we cannot tell what else to thinke of it, but that finding our Divines aiming at authority and jurisdiction, have judged it most politike to gaine a preheminance, (lesse stately and pompons, but) altogether as imperious and awfull over men as the former, which because it is not so garish outwardly as the Bishops, they may presume will therefore bee the easier admitted, and prove of longer continuance.

II. The second interest of the Divine is to preserve amongst the people the distinction of Clergy and Laity, though not now in these termes, because they have beene unhappily discovered. The Scriptures so evidently making the people Gods Clergy by way of distinction from the Ministers, 1 Pet. 5. 3. but never the Ministers by way
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of distinction from the people. And then for Laity, a people (as the word signifies) I hope the Ministers are such as wel as any others. Well, the distinction by words is not so materiall, as a reall distinction with their interest is to preserve. They would not have us to thinke that a Minister comes to be so, as another man comes to be a Merchant, Bookseller, Taylor, &c. either by disposall of him by his friends in his education, or by his owne making choice to be of such a Trade: no, there must bee something spirituall in the businesse, a *Iure divino* must be brought in, and a succession from the Apostles, and even as some would have us thinke Kings now to bee anointed of God, because the Israelitish Kings were so by his command, so wee are made to beleieve that because

cause the Apostles were ordained by God to be Teachers of the People, and endued with gifts for that end; that therefore there is a like divine, though secret ordination from God, in the making of our Ministers, and spirituall gifts and qualifications thereunto. Because otherwise, if the People did not beleeve so, they would examine all that was said, and not take things upon trust from their Ministers, as if whatsoever they spake, God spake in them: they would then try all things, and what they found to be truth, they would embrace as from God, for God is the author of truth; what they found to be otherwise, they would reject, and then for the most part they might spare their notings and repetitions too, unless the more to discover the groundlesnes of the doctrine,

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and giddinesse of the Divinity which they generally heare. They would then handle their Ministers familiarly, as they do one another, shaking off that timorousnesse and awe which they have of the Divines with which they are ignorantly brought up. Hee that bade us try all things, and hold fast that which was good, did suppose that men have faculties and abilities wherewithall to try all things, or else the counsell had beene given in vaine. And therefore how ever the Minister may by reason of his continuall exercise in preaching and discoursing, by his daily study, and reading, by his skill in Arts and Languages, by the conceit of the esteeme he hath with a great part of admiring people (in whom is truly fulfilled the propheticie of Saint Paul, 2 Tim. 4. 3, 4.) presume
it

it easie to possesse us that they are more divine than other men (as they stile themselves) yet if the people would but take boldnesse to themselves, and not distrust their owne understandings, they would soone find that use and experience is the onely difference, and that all necessary knowledge is easie to be had, and by themselves acquirable: and that it is the Ministers interest, their living depending thereupon, to frame long methods and bodies of Divinity, full of doubts and disputes, which indeed are made of purpose difficult to attaine unto, that their hearers may be alwayes learning, and never come to the knowledge of the truth, begetting disquiet and unsetlednesse of mind, continuall controversies, sadnesse, and many times desperation: All which makes for them, for that

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upon all occasions men have recourse to them for comfort and satisfaction, which how weake and short soever it be in it selfe, must be currant because from them: the Keyes of the Church (a prerogative which our Saviour gave to his Apostles,) they arrogate to themselves, a new authority they make mention of in their Sermons, which they cal ministerial (though no such thing belongs to them, nor is yet settled upon them, nor I hope ever will be) thus their second interest is to make of themselves a peculiar Tribe, of a nearer relation to God than other men : His more immediate servants, the Labourers in his Vineyard, the co-workers with him, and all other titles they claime, given in Scripture to the Apostles, though neither for their abilities, much lesse for their ver-

tues

tues or conversations, or in any other respect can be due unto them.

III. The third Interest is to perswade the people, That the Scriptures though we have them in our owne tongue, are not yet to be understood by us, without their helpe and interpretation, so that in effect we are in the same condition with those we have so long pitied, that are forbid to have the Scriptures in their owne tongue: for 'tis all one not to have them in our owne tongue, and to be made believe that wee cannot understand them though we have them in our owne. Is the Cabinet open to us, and doe we yet want a Key? has so much labour beene spent? so many Translations extant, and are we yet to seeke? Let us argue a little with them: either the Scrip-

tures are not rightly translated, or they are ; if they are not, why have we not been told so all this while? why have we beene cheated into errors? If they are rightly translated, why should not Englishmen understand them? The idiomes and proprieties of the Hebrew and Greeke Languages, which some say cannot word for word be exprest in English, might all this while have beene translated into as many English words as will carry the sense thereof. There is nothing in Hebrew or Greeke but may be exprest in English, though not in just so many words (which is not materiall) so that it must be confest that either wee have not beene fairly dealt withall hitherto in the conveyance of the Scripture, (a thing which few dare suspect) or else the Scriptures are as well
well

well to be understood by us, as by any Linguist whatsoever. Well, notwithstanding all this, how evident soever it be, a great part of us people doe beleieve just as they would have us, and therefore silly men (as we are) in case of doubt, to them we goe to be resolved: and hereby is maintained the necessity and excellency of Learning, and the Languages, and so of Universities, and a supposall that the Arts likewise are necessary to a Divine: seven yeares at least are allotted for the attaining thereof, to fit and dispose men for the study of Divinity, the Arts being, as they say, handmaids and preparations to Theologie. But I heare wise men suspect all this, and say, that the Divines of what sort soever, have other ends in urging all these things to be necessary. First, they have

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hereby made it a difficult thing to
 be a Minister, and so have engros-
 sed the trade to themselves, and
 left al other men by reason of their
 other professions in an incapacity
 of being such in their sense. And
 therefore secondly, if any do take
 upon them their profession with-
 out University breeding and skill
 in the Arts and Languages (how
 knowing a man soever hee bee o-
 therwise) they have fastened such
 an *odium* in the hearts of most of
 the people against him, that a thief
 or murderer cannot be more out of
 their favour than he. Thirdly, they
 being furnished with these Arts
 and Languages, have a mighty
 advantage over all such as are ad-
 mirers thereof, and have them not,
 (as most men are) so that hereby
 they become masters of all dis-
 courses, and can presently stop
 the

the peoples mouthes that cry too hard against them, by telling them that it is not for Lay-men to be too confident, being no Scholers, and ignorant of the Originall; That the Originall hath it otherwise then our Translations: And thus they keep all in a mysterie, that they onely may be the Oracles to dispence what, and how they please: So that this third interest is of much concernment to them.

I know what the scruple of most men will be, in reading of this last particular: almost all will be the Divines advocate for Learning, & have him in great hate and derision that is an enemy thereto. For as *Diana* was, so is Learning the Craftsments living, and the Peoples goddesse. However I will make no apologie for my selfe, but de-

fire that every man would give his
 Reason scope, boldly to examine
 what it is, what good the World
 receives from it, whether the most
 learned, or unlearned men have
 been the troublers of the world.
 How presumptuous and confident
 the learned Scribes, Priests, and
 Doctors of the Law were, that
 they best understood the Scrip-
 tures: How the poor and unlear-
 ned Fishermen and Tent-makers
 were made choice of for Christs
 Disciples and Apostles, before any
 of them: How in proceſſe of time
 they that tooke upon them to be
 Ministers, when they had acquired
 to themselves the myſterie of Arts
 and Learning, and confounded
 thereby the cleere ſtreames of the
 Scripture, by politique glosſes and
 comments, (which their eſteeme
 with the people made authentick)
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they then began to scorne the simplicitie of the Apostles, to call that the Infancie of the Church, and to engrosse great livings, lordships, territories and dominions; to embroile States in warres, to supplant one another, and divert the people from the prosecution of their own interest, (which is their safety and libertie) to maintaine their quarrells, and erect that Government the then rising part of them could agree upon. So that the Priests & Ministers of Christendome (though others have the name) yet they are indeed the Lords and leaders thereof. I would have men consider likewise, whether the party who are now in arms to make us slaves, consists not chiefly of such as have had esteeme for the most learned Arts-men in the Kingdome; or of others, who (if not learned themselves)

selves) are admirers of such as are.
 The people may, if they please, doe
 upon that which hath been their
 destruction. It would be more safe
 for them (I am sure) to distinguish
 of knowledge, & to reject what is
 useless (as most of that which hath
 hitherto borne the name of Lear-
 ning, wil upon impartial examina-
 tion prove to be) and esteeme that
 only which is evidently useful to
 the people; to account better of
 them that having no by-ends or
 respects, have studied the Scrip-
 tures for their own and others in-
 formation, and doe impart the same
 to the people out of a desire of their
 good, for nothing (as the Anabap-
 tists doe to their Congregations)
 than of such men as use all means
 to augment their titles and profits,
 who being rich and well provided
 for, yet exact them from poor peo-
 ple.

ple, whose bellies can hardly spare them. When they commend Learning, 'tis not for Learnings sake, but their own; her esteeme gets them their livings & preferments, and therefore she is to be kept up, or their trade will goe down. Have a care therefore O ye Clergie, as you esteeme your honour and preferment, your profit & observance, that you keep this *Diana* of yours high in the peoples esteeme; Rouse up your selves, and imagine some new wayes to quicken the admiration of this your Goddesse; for I can assure you mens eyes begin to open, they finde that she is not so beautifull as she once seemed to be; that her lustre is not naturall, but painted and artificiall: Bristle your selves, or your *Diana* will down. But why should I excite you, who I know are too industrious.

strious in the preservation of your own Interests.

Divers other interests they have plied, as to make themselves the only publike speakers, by which meanes who, and what they please they openly condemne, cry up, or cry downe, what makes for or against themselves: There they brand men with the name of Hereticks, and fasten what errours they thinke are most hatefull to the people upon these men they purpose to make odious: There they confute all opinions, and boldly they may doe it, for as much as no liberty of reply or vindication in publike is allowed to any, though never so much scandaliz'd by them. And that men may not vindicate themselves by writing, their next interest is to bee masters of the Presse,

Presse, of which they are lately
 become by an Ordinance for licen-
 sing of Bookes, which being inten-
 ded by the Parliament for a good
 and necessary end (namely) the pro-
 hibition of all bookes dangerous
 or scandalous to the State, is be-
 come by meanes of the Licencers
 (who are Divines and intend their
 interest) most serviceable to them-
 selves (scandalous bookes being still
 disperst) in the stopping of honest
 mens writings, that nothing may
 come to the Worlds view but
 what they please, unless men will
 runne the hazard of imprisonment
 (as I now doe) so that in publike
 they may speake what they will,
 write what they will, they may
 abuse whom they will, and nothing
 can be said against them: well may
 they presume of making them-
 selves masters of the people, having
 these

these foundations laid, and the people generally willing to beleeve they are good. I might proceed to shew what usage wise men expect from their Government, being once established; how rigid and waltersome some think they will prove, countenancing no recreations but what themselves are addicted to: How covetous others deeme them, observing that they have more regard to the Benefice then the people, and doe usually change and shift upon proffer of a better Parsonage. Some say that they are a people sick of the Pharises disease, they love to sit uppermost at feasts, and revered in publike places; that their respects towards men are as they are rich and beneficiall to them, and that a poore man can hardly obtaine a visit, though at the time when the World conceives there

there is greatest necessity of it. That they hover about dying men for their fee, and hope of Legacy, and many other things are commonly talked of them, which because I suspect to be true, I will set my self hereafter more narrowly to observe.

The objection whereupon all this (I hope) necessary digression is built, was that men may be compelled (though against conscience) to what the Synod or present Ministry shall conclude to be good, and agreeable to Gods word, because unity and uniformity in the Church is to be endeavoured. To which I further

Ans. Answer, That to force men against their minde and judgment, to believe what other men

con-

conclude to be true, would prove such tyranny as the wicked *Maxentius* practised, who would fit all men to one bed, by stretching them out that were too short, and by cutting them shorter that were too long. If wee must beleeve as the Synod would have us, what is this but to be brought into their miserable condition that must beleeve as the Church beleeves, and so become — as said an honest man, not the Disciples of Christ, but of the Synod?

3. *Reas.* The third Reason for Liberty of Conscience is grounded upon these foundations, that whatsoever is not of faith is sin, and that every man ought to be fully perswaded of the trunesse of that way wherein he serveth the Lord: upon which grounds I thus argue, To com-

compell mee against my conscience, is to compel me against what I beleeve to be true, and so against my faith; now whatsoever is not of faith is sin; to compell me therefore against my conscience, is to compell me to doe that which is sinfull; for though the thing may be in it selfe good, yet if it doe not appeare to be so to my conscience, the practice thereof in me is sinfull, which therefore I ought not to be compelled unto.

Againe, I am counselled by the Apostle to bee perswaded in my owne minde of the truth of that way wherein I serve the Lord; I am not therefore to be compelled to worship God in such a way, of the justnesse whereof I am not yet perswaded, much lesse in such a way as is against my minde.

Ob.

Ob. Nothing is more dangerous to the State, especially in these times, than division and disturbance by severall wayes of Brethren which have encreased our miseries, and therefore to avoid division they who will not of their owne accords comply, are for the quiet of the State to be compelled and punished.

Ans. I answer, That 'tis verily thought that the harshnesse onely of this proposition hinders that it is not yet put in execution, till time and cunning have fitted it for the people; for we are told in the last Consideration tending to dissuade from further gathering of Churches, that suffering is like to bee the portion of such as shall judge the right rule not to be delivered to them. A man would thinke that

that those people who so lately were the sufferers, the noise of whose exclamations against such courses is scarce yet out of the peoples ears that they should not so soone thinke of being the tyrants. But to the objection I answer, that the diversity of mens judgements are not the occasion of devorion, because the word devotion hath reference to a falling off from the Common cause. Now though the provocations and incitements against the Brownists and Anabaptists, and some of the Independents have beene many, yet their affections to the Publike weale are so hearty in them, and grounded upon such sound principalls of reason, that no assay of the Synod can make them cease to love and assist their Countrey; and it is more then evident by the prosperity

rity of our neighbours in Holland,
 that the severall waies of brethren
 in matters of Religion hinder not,
 but that they live peaceably one a-
 mongst another, and the Spaniard
 will witnesse for them that they u-
 nite sufficiently in the defence of
 their common liberties and oppo-
 sition of their common enemies:
 Besides its very materiall to confi-
 der, that it hath ever been the pra-
 ctice of those that are countenan-
 ced by Authority to endeavour the
 suppression of those that are not:
 Who is therefore in the fault? the
 quiet Seperatist who being per-
 swaded in his conscience of the
 truth of that way he desires to serve
 the Lord in, peaceably goes on to do
 his duty as he thinks himself bound
 to doe, or they who out of a lordly
 disposition care not what injury
 they doe to others, thought to the
 ha-

hazard of the Commonwealth, to advance themselves and their government, they defame the Separation in their writings and Sermons, bid their profelites beware of them as of a dangerous & factious people stoppe their mouthes, keepe the Presse from them, provoke them by all waies possible, and then like the crafty Politician cry out upon them as the causers of division.

I heare some men say that it concerns the Minister so to doe, because his living (depending upon his tythes and gifts) is the greater, the more rich and numerous his audience are; and therefore the Separatists are not to be suffered, who they finde by experience draw many people after them, and though not the devout honourable women, nor the chiefe men of the City, yet many whose number might much en-

encrease the yearly revenue of the
 Minister, and therefore you must
 thinke it has concerned them to
 meet together, and to say amongst
 themselves, Sirs, you know that
 by our craft we have our goods;
 moreover, ye see and heare that
 not alone at London, but in most
 parts of the Kingdom these Separatists
 have perswaded and turned a-
 way much people, saying, that our
 Ministry is no true Ministry, our
 Church no true Church, our Do-
 ctrines in many things erroneous,
 that our succession from the Apo-
 stles is but a pretended thing, and
 as we our selves doe derive it de-
 scended for many hundreds of
 yeares through the detestable Pa-
 pacie and Romish Ministry; so
 that if these men be suffered, our
 gaine and the magnificence of the
 Ministry, which not England on-
 ly,

ly, but all Christendome doth reverence, would quickly downe: For what other reason then this can be imagined, why the separation should bee the eye-sore of our Ministers? It cannot be instanced in one particular whereby the Commonwealth receives prejudice from them: And then for their being a Schisme; why by reason of the corruptions of the Church of Rome, the Church of England is a Schisme from them, by reason of the corruptions of the Church in the time of the Bishops, the present Ministers are a schisme from them: The separation have gone a little further, and not only with the Bishops separated from Rome, with the Ministers from the Bishops, but by reason of some corruptions still remaining among the Ministers, are by their consci-

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ences

ences necessitated to separate from them: In all these separations there was difference in judgement; the Bishops differ in some things from Rome, our Ministers from the Bishops, and amongst themselves too, which differences by the Scriptures they cannot determine, as appeareth both by their writings and preachings, wherein with much vehemencie they urge the same each against other, and of little force herein then will the major vote of a Synod be who have so lately most notoriously discovered themselves to be men-pleasers and temporisers, by crying downe the things which but yesterday they so highly magnified in their Pulpits, and also practised with much devotion (at least seemingly) and having withall their owne interests so much concerned therein

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(as is before in part declared.) And further, knowing that the same persons themselves, and their Tenets, as well as the opinions of Independents, Brownists, and Anabaptists, whom they oppose, do stand condemned not by the major vote of divers Synods only, but by many generall Counsellis also, no whit inferior to them either in Arts or Learning or any other qualification: let it be then no wonder, and by no meanes a thing blameable that the Separatists should differ from the present Ministrie.

All times have produced men of severall wayes, and I beleve no man thinks there will be an agreement of judgement as long as this world lasts: if ever there be, in all probability it must proceed from the power and efficacie of Truth,

and not from constraint.

Ob. An Assembly of Divines, men that have imployed all their time in the study of Religion, are more likely to finde out the truth, then other men that have not so spent their time; who being now consulting what Doctrines, and what Discipline is most agreeable to the Word of God; it is but meet that all men should wait their leisure, till it be manifest what they shall produce.

Ans. To this objection I say first, That they being now in consultation, not for themselves, but as they say, for the whole People; it is but reasonable that they should publish to the world whatsoever is in debate amongst them, and invite every man to give them their best light

light and information, that so they may heare all voyces, and not conclude ought against mens judgements, before it be heard what they can say for themselves: This might peradventure be a meanes to find out all truth, and settle things so as that every man might be satisfied. You will say, that they consider of all objections amongst themselves. I reply, that is not sufficient; for 'tis a knowne case, men are generally partiall to themselves and their own judgements, urging the weakest objections, and that but slightly; and it can give no satisfaction to men to have their causes pleaded by their adversaries.

Secondly, how palpable soever it appeare, that an Assembly of Divines are more likely to finde out truth then other men; yet it is

to be considered, that it will puzzle any man to instance when they did so. Besides, grant it be more probable, yet it may be otherwise, and 'tis well knowne hath proved so. The Liturgie was by universall consent approved, and by the Parliaments authority authorised, particular men being for these many yeares averse to it, and seperating from publike Congregations because of it: it now appears who were in the right. How confident soever therefore the Divines (as they stile themselves) are, that they shall find out the right rule: yet since it may be, and hitherto hath been otherwise, it is but meet that they should decree only for themselves, & such as are of their owne minde, and allow Christian liberty to all their Brethren to follow that way which shall seeme to them most

most agreeable to truth.

Ob. But we told you in the Divines Considerations that all men must wait, otherwise the Parliament are like to be provoked.

Ans. I marry Sir, this is a good strong argument, and speaks home to us: I cannot blame the Separatists now for crying out, they feare your Club more than your Reason. I see what they might expect if the sword and authority were in your hand, your nine Considerations informes mee, wherein are these two suppositions. First, that the right rule may not be delivered us: And secondly, that then men may be called to suffer. It is a wonder to observe the wretched condition of man, and his foule ingratitude. Is it so long since the yokes

were broken off these mens necks, that they forget the burthen and injustice of them, or that assistance they had from their Separatist Brethren in breaking those yoakes, that now so soon as they are got into reputation, they should suppose a time of suffering for their Brethren for doing what to them appears to be their duty. I Regard O God, since man is become thus forgetfull, take thy distressed servants the Separatists into thine owne protection: thou O Lord that art the Judge of all the earth put into the hearts of the Parliament to doe right in this cause, and to suffer those afflicted people no longer to endure reproach or molestation for doing of their duties.

Ob. But some may say, I beat the Ayre all this while, there is no pur-

purpose in the Divines to force the conscience, they are sufficiently informed that the conscience cannot bee forced, being in no wise subject to compulsion, onely it concernes them they say to prevent the growth and encrease of errors, which cannot otherwise bee done but by punishing those that are the authors and maintainers of them, that so truth onely may flourish, and the Gospel with the Ordinances according to the true institution of them, be maintained and practised by all the people of the Nation.

Ans. I answer, that though it were certaine that what they esteeme truth were so indeed, and that the true Gospel and Ordinances were in every point and circumstance of them that which

they judge them to bee: however though they are earnestly to endeavour by argument and perswasion to reduce all men to the same beleefe and practice with themselves yet those that cannot be therunto perswaded, they ought not by any meanes to punish, for the first and third reasons afore given. But then for the assurance of the Divines that their Conclusions and Articles are certainly true, if it bee built upon certaine foundations they need not avoid the combat with any sort of men of what opinion soever: Truth was not used to feare colours, or to seeke shifts or stratagems for its advancement: I should rather thinke that they who are assured of her should desire that all mens mouths should be open, that so error may discover its foulhelle, and truth become more

more glorious by a victorious conquest after a fight in open field; they shun the battell that doubt their strength. Wise men are at a stand to see that whilst the Presse was open no men undertooke the Anabaptists, and that now their adversaries have bound their hands they begin to buffet them; what can they doe else but necessarily suspect that our Divines have not the truth, or that they are not able to defend it. To stop mens mouths or punish men for speaking their mindes, was profitable indeed, and necessary for the Bishops who had proposed to themselves such ends as could endure no discourse upon them, & fram'd such constitutions, ceremonies and doctrines, as must be received without scanning, or else would appeare empty and groundlesse. But that the reforming

ming Clergy, that pretend to have
 truth in its simplicity, and the Gos-
 pell in its purity, and seeme to abo-
 minate all by-ends or respects,
 should yet take the same course of
 prohibitions with the Bishops,
 locke up the Presse, and then vent
 themselves in a furious and evi-
 dently scandalizing way, as in
 their late preachings and Pamph-
 lets against the Anabaptists, will
 make I beleve all wise men sus-
 pect that either they doubt their
 own tenets, or know some errors
 amongst themselves, which yet
 their interests and professions en-
 gage them to maintaine. To say
 they goe not about to compell the
 conscience, which is incapable of
 compulsion, but will only punish
 the person, is as if they were sport-
 full in their cruelty, and shews as
 if it proceeded from men settled,
 and

and long practised in tyranny, I could wish for Christianity take they had more wisdom then to play with mens afflictions: I protest unto you, did I still dote upon the persons and seeming holynesse of our Ministers (as I have done) such carriage as this I think would open mine eyes, and make me see they are not the men they seem to be, that in so short a time can grow so wanton with their owne estate and preheminance, as to gibe and scoffe at their brethrens miseries. Is it not a shame to our profession, and scandall to our cause that well affected men, reall and irreconcilable enemies to tyranny and our common adversaries should be necessitated to leave their native Countrey, because they can hope nothing from you our Divines, but to be imprisoned or punished for

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exercising their consciences, though by their helpe you should be settled in your liberties, I cannot tell what else to make of this, for my part, but that you had rather be slaves to the King and hazard the freedom of the whole Nation then that these men should have freedom with you; yee may flatter your selves that ye are rich in Spiritual graces, and presume that you are in the right, and have found out the truth of the Gospel and Ordinances, but so long as yee want the maine evidences thereof, *Love and lowliness of minds*, so long as ye propose dominion and the sway over your Brethren for your ends, which our Saviour said his followers should not doe, you must give men that are unwilling to bee deceived leave to think that ye have yet but the forme and shew of Religion.

ligion, but want the inward sweet-
 nesse and most excellent fruits
 and effects thereof; I could wish
 I had no occasion for speaking thus
 much, but when sores begin to fe-
 ster they must not be noursished
 and swarhed, but lanc'd and corra-
 civ'd, 'tis no time to hide and ex-
 cuse mens imperfections when
 they strive to take root for perpa-
 tuity. Were it in mine own cause
 I should not speake so much, but
 in behalfe of such a harmlesse
 People as I have found the Sepe-
 ration to bee, after much enquiry
 and examination of their tenets
 and practice, I thinke my selfe
 bound in conscience to breake si-
 lence, and stand up their advocats.

Oh. There is one objection
 more against the Anabaptists in
 particular, and that is, that they al-
 low

low not of Civill government and therefore not to be tolerated because they hold an opinion directly destructive to the Commonwealth.

Ans. Who sayes they hold this opinion? why the Divines commonly in their Pulpits, and what ground have they for their so saying? They finde it in bookes that they who have written of them affirme that they maintaine this opinion. But how if the societies of Anabaptists in this Kingdome are most zealous and rationall defenders of our government? as to my knowledge they are, and that experience can testifie for them, that no men have more forwardly and constantly then they assisted the Parliament against those that would dissolve our free government, and bring in tyranny; how is

is it true then that the Anabaptists hold such an opinion? O then they tell us that our Anabaptists are no Anabaptists: To what purpose then doe they exclaime against Anabaptists that have beene of that opinion? (as they say) (though for part I beleve neither them, nor the books that tells them so) when the Anabaptists that now are, they cannot but know not to be of that opinion, why for this end and purpose they resolve to make the Anabaptists odious to the people, and nothing they thinke will sooner doe it then by making the people believe that they are the harbourers of such an opinion as would dissolve all society, and bring into confusion the State: now this they speake of the Anabaptists in generall, knowing that the People will apply it to the Ana-

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Anabaptists in England, concerning whom how true it is you may judge by that which followes.

The Anabaptists opinion concerning government is, that the world being grown so vitious, and corrupt as it is, there can possibly be no living for honest men without government: That the end of making government, is the Peoples quiet and safety, and that whatsoever doth not conduce thereto, is tyranny or oppression, and not government: That the government of England is of all others that they know the most excellent, the people by their chosen men, being the makers and reformers thereof: That therein the Parliament is the supreme power, and that the King is accountable to them for the not performance of his office, as all other officers of the Commonwealth are:

are : That the Parliament only are the makers and alterers of Lawes for the regulation and ordering of the people : That of right they are to be called by those Lawes they have made, and to dissolve when they themselves see good: That it is not at the Kings will or pleasure to sign or refuse those Bills the Parliament shall passe, but that he is of duty to signe them: That all great Officers and Magistrates of the Kingdome are to bee chosen by them: That the King is to have his personall abode neare the Parliament, that they may have free conference with him at pleasure touching the former discharge of his Office, or the present state of the Commonwealth: That to Parliaments alone belong the disposall of Shipping, Forts, Magazines, and all other the Kingdomes strengths, both by Sea and

and Land : The making of Peace and Warre, the pressing of Souldiers, the raising of monies for the preserving or regaining the safety or freedom of the People, which for any other person to doe, is treasonable. These grounds and principles of our government they knowing could not but see the exorbitances of the King, and where-to all his lawlesse courses and designs tended, and therefore have not ignorantly (as perhaps others) but upon these grounds assisted the Parliament, and will doe till the last.

Judge by this then whether these men hold an opinion against government, or at what wretchlesse passe these men are that would make the people believe they doe.

I might insist here upon a book
cal-

called The confutation of Anabaptists, lately set forth, which saies, They are absolute and professed enemies to the essentiall being of Civill government, but I finde people take so little notice of the book, it being so evidently contrary to truth, and the experience of every man that looks abroad and knows any thing of the Anabaptists, that it will be but losse of time to take notice of it, only it is worth observation to see how easily it obtained an *Imprimatur*, and how open the Presse is to any thing true or false that tends to the Anabaptists scandall or disgrace.

In the beginning of the Parliament a booke was published, called The History of the Anabaptists in High and Low Germany, the aime whereof was by sticking odious

dious errors and feigned murtheries
 upon the Anabaptists to deter this
 present Parliament in their Refor-
 mation of Bishops, for feare, as the
 booke saies, lest they who now
 cry out for Christs rule, strike not
 so much at the misrule of Episco-
 pacie, as quarrell at all rules, so that
 what course was taken by the Bi-
 shops and their friends to hinder
 the Reformation of that Hierar-
 chie, namely, the affrighting the
 Reformers by airy and imaginary
 consequences, the same are used by
 our Divines to prevent a thorough
 Reformation of many errors, and
 mistakes in our Clergie, which
 they exceedingly feare, and there-
 fore they have and doe continue
 early and late to render the Ana-
 baptists as odious to the people as
 their wits and inventions can make
 them. But as the Bishops then fail-
 led

led of their ends by the wildome of the Parliament ; so I rust the present endeavours of our Divines in striving to raise themselves upon their Brethrens disgrace and ruine, will by the continued courage and prudence of the Parliament prove vaine and fruitlesse.

They who echo the Kings words, and take the Bishops course (-I will not say have the Kings ends) but so far doe the Kings work.

The King, I confesse, has reason to cry out upon the Anabaptists, because he knowes them to be enemies not of government, but oppression in government, and all those who intend to oppress in any manner, ought, if they will be true to themselves to doe so too ; for the Anabaptists are oppressions

ons enemies, who ever be the oppressours.

And whereas they say, they find in Books, that the Anabaptists are enemies to all Government; it were well if they would consider who wrote those Bookes: it may be they were written either by mistake, or for the same end that they repeat them. We can shew you bookes too, that say the Parliament are Brownists and Anabaptists; And past all question, if the King should thrive in this unnaturall Warre, this Parliament should in their Court Histories, not only be called Anabaptists, but branded also with that opinion falsely and maliciously fathered upon the Anabaptists, That they were enemies to Government, & went about to bring all to confusion. Little credit therefore is to be given

ven to Bookes, in matters of oblo-
 quie and scandall : but the men,
 and their judgements in the times
 they live, are to be considered :
 and I am confident it will appeare
 that the Anabaptists be of well-
 affected mindes, and peaceable dis-
 positions, meriting a faire respect
 from the State, and may well chal-
 lenge amongst others, the quiet
 enjoyment of themselves as they
 are men, and the Ordinances of
 Christ as they are Christians.

I will adde one thing more to
 the Brownists and Anabaptists
 glory ; That in the times of the
 Bishops domination, when many
 of the Presbyterians complied &
 preached for those things they
 now reforme, and the Indepen-
 dents fled to places where they
 might live at ease, and enjoy their
 hundred pounds a yeare, without

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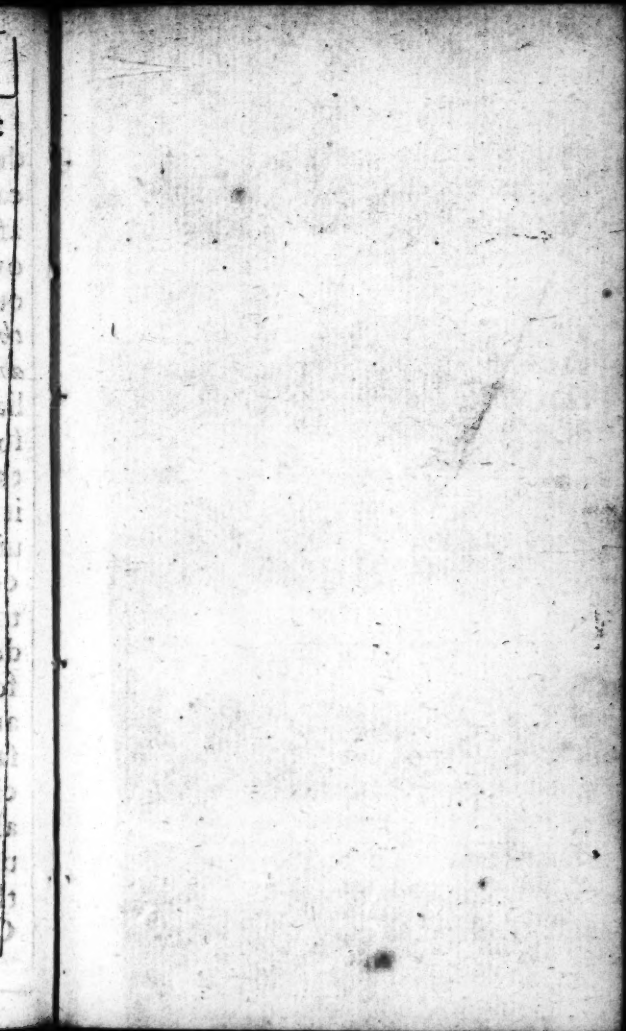
danger; the Brownist & Anabaptist endured the heat and brunt of persecution, and notwithstanding the severall wayes of vexing them, continued doing their duties, counting it the glory of a Christian to endure tribulation for the name of Christ. And the times altering, the Presbyterian comes about, and the Independent, comes over to bee Leaders in the Reformation, when forgetting the constancie and integritie of those who bore the heat and burden of the day, they hold the same heavy hand over them, that their Fathers the Bishops did.

I hope all good men will take all that hath been said into consideration, especially the Parliament, who I presume are the most ingenious and impartiall of all others.

The greatest glory of Authority is to protect the distressed, and for
those

those who are Judges in other mens
 causes, to bar themselves; as if the
 afflicted mens cases were their
 own; observing that divine rule of
 our Saviour, *Whatsoever ye would
 that men should doe unto you, even so
 doe ye unto them.* And if to the Par-
 liament it shall appeare for the rea-
 sons given, or other better reasons
 they can suggest to themselves, that
 it is most unjust; and much more
 unchristian that any man should be
 compelled against his Conscience
 to a way he approves not of, I
 doubt not but they will be pleased
 for Gods glory; and union sake,
 and likewise for those good mens
 sake which for the present it prin-
 cipally concernes, speedily to stop
 all proceedings that tends there-
 unto: and for the future provide,
 that as well particular or private
 Congregations, as publike, may
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have publike protection , so that upon a penalty no injury or offence be offered , either to them from others , or by them to others. That all Statutes against the Separatists be reviewed and repealed, especially that of the 35. of *Eliz.* That the Presse may be free for any man that writes nothing scandalous or dangerous to the State. That so this Parliament may prove themselves loving Fathers to all sorts of good men, bearing respect to all, according to the trust reposed in them, and so inviting an equall affection and assistance from all; that after Ages may report of them, they did all these things, not because of the importunity of the people , or to please a party, but from the reason and justnesse of them , which did more sway with them, than a Petition subscribed with Twenty thousand hands could have done.



Good counsell to all
those that heartily desire
the glory of God, the free-
dome of the Common-
wealth, and the good of all
vertuous men.

You are most earnestly in-
treated to take notice, and
to be warned of a most
pestilent and dangerous
designe lately practised by some
hellish Politicians, tending to the
dividing of the honest party a-
mongst themselves, thereby to
weaken them, and to give advan-
tages to the Common Enemies.

The ground of their designe is, The difference of judgement in matters of Religion amongst conscientious well minded people, occasion being taken from thence to make them not only to despise and hate one another, but as odious to the generality of good men as are thieves, murderers and harlots.

The means they use to promote their designe, is principally to broach some grosse and foolish errors; and then to father them on all those that are called Anabaptists, Antinomians, Brownists, Separatists or Independents:

Perfwading and possessing the people :

First, concerning the Anabaptists, That they hold all government in the Commonweale to bee un-

unlawfull; which you are to know is most pernicious delusion, for they approve of, and doe submit unto all government that is agreed on by common consent in Parliament; and disapprove only of arbitrary and tyrannicall government, usurpations and exorbitances in Magistrates and Officers; and have disbursed their monies and hazarded their lives as freely for their just government, and liberties of this Nation, as any condition of men whatsoever.

Secondly, That the Antinomians doe hold, that a Beleever may live as he list! even in all licentiousnesse: which is most grossely false: there being no Scripture more frequent in their mouthes then this, namely, *The love of God bringing salvation to all men that*

appeared, teaching us to deny all ungodlinesse and worldly lusts, and to live righteously and godly, and soberly in this present world.

Thirdly, That the Brownists, Separation and Independents doe hold that all other Protestants are in a damnable condition, who doe hold fellowship, Church society, and communion with grossely, vicious and wicked persons: which also is most notoriously false: for they doe not so judge of any; but doe judgethat themselves having (to their apprehensions) grounds in Scripture, proving the unlawfulnessse of such mixt communions, may not, nor dare not so communicate; And as concerning others they judge (as themselves would be judged) that they exercise their Religion in that way which ap-

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peareth to them most agreeable to the Word of God.

When these sowers of division have possessed the people, that these and the like absurdities are held by them : Then they advise them to flye from them as from Serpents, and not to heare them or discourse with them, as they tender the safety of their souls; & make them glad & rejoyce when they heare any of them are imprisoned or silenced; or their bookes (though slightly and absurdly) answered : and when they heare that many of them are forsaking the Kingdome, and betaking themselves to the West-Indies and other places for Liberty of their Consciences (as void of all remorse) they cry out, Let them goe, a good riddance, it will never bee well in England
(say

(say they) so long as these Sects are permitted to live amongst us; nor untill the Parliament do set up one expresse way for exercise of Religion, and compell all men to submit thereunto, and most severely to punish all such as will not.

But you will finde that this is the very voice of Prelacie, and the authours thereof to bee the very same in heart, what ever they are in cloaths and outside— And that it is not the voyce of the Apostles, who required that every man should be fully perswaded in his owne minde of the lawfulnessse of that way wherein he served the Lord; and that upon such a ground as no authority on earth can ever dispence withall, namely, That whatsoever is not of faith (or full assurance of minde) is sin.

Our

Our Saviour Christ did not use the Sadduces in so unkinde a manner, and yet they held more dangerous opinions then any that are accused in our times; for they beleeved that there was no resurrection, and that there was neither Angell nor Spirit; though they came to him in a kinde of insolent confidence in these their opinions, which he knew sufficiently, He, nevertheless both heard and answered them gently; he did not revile them with reproachfull language, telling them that they were not worthy to live in a Commonwealth; nor did he warne others to discourse with them; hee did not command their persons to be imprisoned, nor declare their lives to be forfeited: It is likely they lived quietly, and (in all civill respects) according to the loves of
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the Country, and were honest
men then the Scribes and Pharisees
who were hypocrites : and so, as
the true authour of his Apostles do-
ctrine, he allowed them to be fully
perswaded in their owne mindes,
using no meanes but argument and
perswasion to alter or controule
their judgements : He knew that
men might live peaceably and lo-
vingly together, though they differ
in judgement one from another :
Himselfe was composed of love,
and esteemed nothing so pretious
as love ; His servant and Apostle
Paul was of the same minde also,
affirming that though hee had all
faith and al knowledge, and under-
stood all mysteries, though he could
speak with the tongues of men and
of Angels, and have not love, he is
nothing, a meere sounding brasse
or tinckling tymball: he desires that
those

who are strong in the faith, should
 beare with those that are weak, ad-
 viseth him that eateth that he
 should not condemne him that ea-
 teth not : where one observed a
 day to the Lord, and others not
 (though a matter of great mo-
 ment) yet he alloweth every one
 to be fully perswaded in his owne
 minde : Now if our Saviour and
 his Apostle, that could infallibly de-
 termine what was truth, and what
 was error, did nevertheless allow
 every man to bee fully perswaded
 in his owne minde, and did not
 command any man upon their au-
 thority to doe any thing against
 judgement and conscience. What
 spirit are they of, whose Ministers
 are they, that would have all men
 compelled to submit to their pro-
 babilities and doubtfull determi-
 nations?

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The Apostle perswadeth those who he instructed to try all things: These allow not things to be compared, they take liberty to speake what they please in publike against opinions and judgements, under what nick-names they thinke fittest to make them odious, and write and Print, and licence the same, wresting and misapplying the Scriptures to prove their false assertions; but stop all mens mouthes from speaking, and prohibit the Printing of any thing that might be produced in way of defence and vindication; and if any thing bee attempted, spoken or published without authority or licence, Pursuivants, fines and imprisonments, are sure to wait the Authors, Printers and publishers.

And though experience of all times under Popery and Prelacie, have

have proved this a vaine way to bring all men to be of one minde, yet these men are not yet made wiser by the folly of others, but suffer themselves to be outwitted by the devillish policies of those that put them on in those compulsive and restrictive courses, as knowing it to be the only meanes to obstruct the truth, to multiply opinions, and cause divisions, without which they know they should in vaine attempt the bondage or destruction of the honest party.

Be you therefore wise in time, and speedily and freely unite yourselves to those your brethren, though reproached with never so many nick-names, and use all lawfull meanes for their ease and freedome, and for protection from reproach, injury or violence, that they

they may be encouraged to abide in, and returne unto this our distressed country, and to contribute their utmost assistance to free the same from the bloody intentions of the common enemies, and give them assurance of a comfortable freedom of conscience when a happy end shall be given to these wofull times : you cannot deny but that they are to bee trusted in any employment equall to any condition of men, not one of them having proved false hearted or treacherous in any publike employment : sticke you therefore close to them, they will most certainly sticke close to you ; which if you doe, all the Popish and malignant party in the world will not be able to circumvent you : but if you suffer yourselves to be so grossely deluded as to despise or renounce their

their assistance and association, you shall soone perceive your selves to be over-growne with malignants (the taking of a Covenant will not change a blackmore,) your bondage will be speedy and certaine: The ground upon which you renounce them is so unjust and contrary to the word of God, that God cannot prosper you; you have therefore no choice at all; but if you joyne not; you perish: Your destruction is of your selves, (complaint of none else) your pride and disdain of them will be your ruine.

Thus have you the faithfull advice of him who is neither Anabaptist, Antinomian, Brownist, Separatist or Independent: But of one that upon good ground (as he conceiveth) holdeth fellowship and communion with the Parochi-
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all congregations, who observing with a sad heart the manifold distractions and divisions amongst his brethren about difference of judgement in matters of Religion; and finding the same fomented and made use of to the destruction of the common freedome of his deare Country : He could not forbear to give warning thereof to all sorts of well-affected persons, hoping that they will labour to informe themselves more truly of the opinions and dispositions of those their too much despised Brethren; and (as himselfe hath done) resolve henceforward to joyne heart and hand with them in all offices of love and mutuall assistance of the Commonwealth.

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